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Strictures on Methodism
its Finances, & Methodism
in Scotland,

by Valentine Ward,
1818

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FREE AND CANDID
STRICTURES ON METHODISM,
AND
ESPECIALLY ITS FINANCES,

CONTAINING AN
INVESTIGATION OF THE CAUSES OF THE FREQUENT EMBAR-
RASSMENT OF WHAT IS CALLED THE CONTINGENT FUND,
AND OF THE BEST METHOD OF CURING AND PREVENT-
ING THE EVIL WITHOUT INJURING THE WORK
OF GOD, OR DIMINISHING THE ZEAL
OF THE CONNEXION.

TOGETHER WITH
AN ACCOUNT OF THE STATE OF
Religion in Scotland;
AND IN PARTICULAR,
OF THE LABOURS, SUCCESS, AND PROSPECTS OF
THE METHODISTS THERE.

ALSO,
AN ACCOUNT OF SEVERAL OF
MR. WESLEY'S VISITS TO SCOTLAND,
AND OF HIS
Observations on the country and the people;
EXTRACTED FROM HIS JOURNALS.

AND HIS ANSWER TO THE QUESTION,
WHAT IS AN ARMINIAN?

BY VALENTINE WARD.

*He that gathered much, had nothing over; and he that gathered
little, had no lack. Exodus xvi. 18.*

*Upon the first day of the week, let every one of you lay by him in
store, as God hath prospered him. 1 Cor. xvi. 2.*

No 241 Aberdeen: *2418*.

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ADVERTISEMENT.

THE Methodist Contingent Fund, which was formed in 1749, having been very frequently embarrassed, and this in so very great a degree for some years past, it is surprising that no person published any thing specifically on this subject till July 1817. In that month, Mr Jonathan Crowther published a pamphlet, which he calls, "Thoughts upon the Finances, or temporal affairs of the Methodist Connexion, &c." It would be well if all our official men, in particular, would read Mr Crowther's pamphlet, partly because the general subject and the particular statement and discussions are of high concern to Methodism; and also, because many of the thoughts are solid and valuable. In a few things, however, which appear to me of great moment, I am compelled to differ in opinion most decidedly with Mr Crowther, without, however, I presume, any difference in our general object, or the least abatement of personal affection.

I am utterly unconscious of having written one word with a view to exalt myself, or to depreciate, or grieve

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any other person. Of what is erroneous, I shall be glad to be convinced, and on what is good and true, may God vouchsafe His abundant Blessing; and while the sacred dew descends upon every hill of Zion, may he make His glorious cause, called Methodism, more and more a praise in the earth.

ABERDEEN,
February 7, 1818.

Salem Chapel Library

S T R I C T U R E S

ON

Methodism.

To those for whose perusal this pamphlet is principally intended, it is unnecessary to give any lengthened account either of the history or economy of Methodism. It must by this time be very obvious to every impartial observer, that the Methodists have been raised up, supported, and increased by Jehovah; and that such a people, so peculiarly organized and preserved, must be intended to effect some great work in the earth. It would argue great pride and uncharitableness in the Methodists to suppose themselves the only people of God; nevertheless, while they behold the efforts, and rejoice in the success of other Christians, it becomes them still seriously to enquire what God would have *them* to do, and in what ways they may best promote the increase of His Kingdom in this world.

That their endeavours should not be confined to Great Britain and Ireland, but extended to every part of the

world, as they have opportunity and ability, all are agreed. But it is equally certain, that their disposition and means to do good in Foreign stations, will depend greatly upon the attention they pay to their own country. This remark is the more necessary, because, while some men's minds are unreasonably and unrighteously, apathetical on the subject of Foreign Missions; those of others, are in great danger of being so dazzled by the splendour of Foreign objects, as to neglect those of equal, if not superior importance, because they happen to be near at hand. A case in point occurs to my mind. Many of the pious, respectable, and liberal inhabitants of Scotland, have been in the habit of supporting the Bible Society, from its commencement, and Foreign Missions for a still longer time; but it was not till lately, that their attention was properly turned to the inhabitants of the Highlands and Islands of their own country; thousands of whom are perishing for lack of knowledge: many of them living ten, fifteen, or twenty miles from a place of worship: scarcely a Bible in a village, and perhaps not an individual that could read! Thank God much has lately been done for the removal of this malady and reproach, but much yet remains to be done. May the most high God, greatly bless the means used for the salvation of these heathens at home, and for the instruction and salvation of their descendants.

In looking to the home-work set before the British Methodists, the mind is turned first to England; and here we find in some parts of the kingdom, numerous villages and market towns, where the voice of a Methodist Preacher is never heard. In many of them the

Gospel is not preached, nor its precepts or blessings regarded either by priest or people. Surely the Divine Shepherd says to the Methodist Preachers, go as soon as possible, and supply as well as you can the wants of these lost sheep.

In viewing many of the large manufacturing towns, we find presented to the attention of the Methodists, thousands of people who still attend no place of worship; and thousands of children instructed by themselves and others, in their Sunday Schools? Is all due attention paid to the state of these people, or to the instruction of the children in the first principles of the doctrine of Christ; to the training of them up in the love and practice of public worship? Is there not in this respect utterly a deficiency in many places, and is not one reason assigned for not bringing the children to chapel, the want of room? And will not the blood of souls be found in the skirts of some, who throw every obstacle they can in the way of sufficient chapel room being provided for these outcasts of society, and the rising generation? While on the subject of Sabbath Schools, I must say another word. None who know me will doubt my love of that most excellent institution. But after much thought on the subject, I am fully of opinion, that no school should be taught during the hours of public worship, where it can possibly be avoided, especially in the forenoon. Far better to have the schools taught in the evening, as in Scotland, than for teachers and children to be kept from public worship in the former part of the day. But I think, there is a better plan than either; that is, to attend to the schools prior to the forenoon service, and

after that in the afternoon. Where both cannot be done, the afternoon teaching might be dispensed with; and wherever the children can obtain elementary learning through the week, the efforts of the teachers should be confined solely to religious instruction. The preachers cannot possibly interest themselves too much in the welfare of the young. Another thing of importance to which Sunday School Committees should attend, is economy in the expenditure of the public money. Sabbath Schools have obtained so large a share of public approbation, that almost any reasonable sum can be raised for their support; but we should not on that account be wasteful, especially when we consider that many people who give largely to that object, may be obliged on that account to give less to another equally valuable.

Besides, in many places where the Methodists have Societies, much remains to be done, and many untried means to be used, for the revival and extension of the work of God.

The principality of Wales next presents an interesting field for labour. Very great success has attended the labours of the preachers in that part of Great Britain, within the last fifteen years; but the plan on which the work has been conducted, has evidently been erroneous. The preachers set out upon a principle very different from that on which the Methodist Preachers began in England. Instead of having to endure hardness, all their allowances were regularly provided, whether the people amongst whom they laboured did little or much towards their support. By far too many preachers were

called out, especially in that country, where local preachers are generally as well received, as those wholly given up to the work, if not in some cases better, owing to the smallness of the expence incurred by their labours. But the remedy in this case has begun to operate, and if applied with steadiness and perseverance, and at the same time with affection, we may confidently expect a perfect cure.

The case of Scotland will be fully and distinctly considered in another place.

The Methodists, owing to their union, and their admirable system of discipline, possess facilities for carrying on and extending the good work in which they are engaged, superior to those of any other sect of people in the land. One consequence of this has been the formation and increase of a fund for supplying the deficiencies of poor circuits. This fund is at present supported by an annual subscription in the classes, a public collection in July, and the profits of our Book Room. The amount of these contributions for the year ending in August last, was as follows :

Yearly Collection,	L.4744	19	11
July do. -	2580	14	7
Book Room Profits,	3868	0	0
	<hr/> L.11,193 14 6		

But they also possess a degree of energy and zeal, which, if not wisely directed, would more than exhaust the resources of any fund. This zeal has not been al-

ways under the controul of wisdom, and it will be a happy circumstance, if in bringing it under judicious management, the principle itself be preserved in its full vigour. For, as an able friend of the connexion once said, "Should Methodism cease to exist as a Missionary System, its existence will cease;" and it may safely be added, should Methodism cease to exist as a Missionary System at home, it will soon cease to operate as a Missionary System abroad.

It is a truth, however, which has been painfully felt by the connexion in general, and by some of the preachers in particular, that the expenditure on circuits sending deficiencies, has greatly exceeded the regular receipts of the contingent fund for very many years; and that this has lately been the case in a still more distressing and alarming degree than formerly. Mr Crowther, in his 'Thoughts on the Finances of the Connexion, has truly and forcibly stated, that our temporal embarrassment is a great affliction, and that the following causes have contributed to bring the connexion into its present state. 'Too great a leaning to this fund by deficient circuits in general, and by some in particular, which ought not to be dependant on any fund for aid, but such as they have within themselves: calling out preachers, dividing circuits, and building Chapels injudiciously. Many of Mr C.'s amplifications of these general topics are excellent, and deserve particular attention. But it should be remarked, on the subject of Chapel Building, that the fault has not generally been building too many Chapels, but building them in improper situations, or too large, or costly. In many cases a Chapel has been erected,

which has cost a thousand, or from that to two thousand pounds, where one more suitable might have been obtained for one, two, or three hundred pounds. Let it not, however, be concealed that in some cases, by continuing to preach in private houses, and neglecting to build such Chapels as I have just mentioned, we have lost our opportunity of doing extensive good. People of other denominations have availed themselves of our supineness, entered into our labours, and built on our foundation; in some instances we have been roused by such events, and have built after our neighbours, but it has been too late. The congregation has been gone, and the Chapel built has become a burden. My own opinion is, that, a few thinly populated country places excepted, we ought not to continue to preach in a private house in the same village or town year after year, if we can avoid it; but should get a place set apart for the worship of God, unless we sometimes connect with it the Sunday instruction of the young. Great care, doubtless, should be taken not to lay out large sums of money, where smaller sums would answer a much better purpose.

On the subject of dividing circuits, a remark or two should be made. It is well known to some of the brethren, that the work of God has been greatly obstructed in some populous neighbourhoods, by their connexion with some large town or city. The preachers go out and preach to the people, it is true, but they instantly return home. Their superintendant in his regular turn does not visit them more than once in six or eight weeks, and perhaps some things of great importance in the town require his presence when he is planned elsewhere. Be-

sides, suppose the interests of town and country to appear to clash, the leaders in town form such a majority, that they can easily outvote the country leaders and stewards at the quarterly meeting. The utmost caution is necessary, lest we should go wrong on either side of this important subject. Perhaps the best plan, in dividing large circuits, is to make a fair division of the town into two or more circuits, attaching a due proportion of the country to each. This would in some cases be beneficial both to preachers and people, to town and country.

Mr C.'s calculations and illustrations are striking, and likely to make an impression. This being the case, it is to be regretted, that he did not always take into view the whole of his subject. For instance, he tells us, "that, at the conference in 1812, Greenock cost the connexion upwards of two guineas each precious member;" but he does not tell his readers that there had been no preacher in Greenock for many years, till 1811. That owing to encouraging representations from the Glasgow Preacher, conference was induced to send a *married preacher* to make trial in that large and populous town. He found no Society, but returned at the following conference thirty-two members. Had a single man been sent, as is usual in such enterprizes, probably there would have been no deficiency. Some of these statements bear very hard upon some of the poorer circuits and districts, which have by far more than their due proportion placed to their debit. How often has it happened, in seeking stations for an increase of married preachers, that after search has been made in vain in the richer circuits and districts, owing to the influence

of the senior representatives, these poorer regions have been compelled to find additional lodgings. In vain has the representative remonstrated, while he has been told very audibly, "we shall have to pay for the lodgings, and therefore you have no right to object." But is it right to blame these people for their unavoidable deficiency afterwards? This, however, is frequently done.

When circuits are found, whose numbers are small, and the number of preachers great, compared with some other places; it is asked; "Is it right to send two or more preachers to take care of such a small number of people?" What? do the preachers only go forth to take care of the members? Have we not also other work to do? Should we not ask, is the population great or small, is there a spirit of hearing? Is there much or little local help? Are there any peculiar obstructions to our success.

There are, however, other causes of our temporal distresses, besides those before-mentioned. The common pressure which is felt through the nation, is doubtless one cause. The resolution of Conference, a few years ago, to extend the allowance for children, has operated both directly and indirectly. I barely state the fact. The extravagant increase of allowance for board in some circuits sending deficiencies, has greatly contributed to increase our pecuniary difficulties. I am very far from thinking, that the preachers receive more money than they deserve. On the contrary, I believe, no men have a better claim to a liberal allowance. But we profess to receive, not according to our labour or talents, but

according to our real wants. And although the preachers and their families are expected to dress decently, the smallest income received in Britain, if managed with rigid economy, is sufficient for these purposes. Mr Crowther divides the allowances into small portions, and in an amusing manner, tells us how much we have per meal for wife, children and servant. But the fair way is to put the different items together, and then the allowance will not appear contemptible. If true to our own principles, having food and covering, we shall be therewith content.

Another cause of the evil under consideration is the inadequate exertions of some of the richest circuits. On this point I am at issue with Mr C. and with all who embrace his hypothesis. If we forget that we are a united body, and imagine ourselves to be independents, then indeed would the reasonings of Mr C. on this point, appear conclusive. As the case now stands, however, they have, I think, little or no relevancy. That no circuit should consider itself to have met every just and lawful claim when it has merely supported the preachers and families stationed upon it, will, I hope, be evident to Mr C. himself upon a careful review of the matter. For in the first place, who will say that it has been a leading object with the conference to station families, either according to the abilities of the circuits, or according to the portion of public burden for which they are justly responsible. But agreeable to the system here objected to, this ought to have been a leading point. Instead of this, another principle, to which none can be superior, has generally, or perhaps I should say uniformly, influ-

enced the Conference; that is, the fitness of the men for their respective stations. And hence arises another unanswerable objection to the scheme, which signs the discharge of some of the circuits, solely because they support their own preachers so called; and returns them many humble and hearty thanks for all they do more, regarding their yearly subscription, and their purchasing our books, as so many acts of Christian kindness and generosity! We have not all, I hope, so learned Methodism! So far from it, that I, for one, think it impossible for the richer and greater circuits, ever to discharge their just debt to the connexion. How is the whole connexion ransacked every year to find men to satisfy and profit some of the larger places? Were such methods adopted in reference to many of the poorer circuits, there would be no deficiencies from them! And what can money do, or what is it worth, when weighed in the balance with rare endowments for preaching the Gospel, and governing large Societies? For any circuit, society, or individual in the Methodist connexion, to offer any objection to the plan of the members paying one penny per week in their classes, is dishonourable, especially at this time of day, when, on account of its simplicity, ease and efficiency, it is adopted by almost every pious and benevolent society in the land. But for this plan to be rejected by a people favoured in the manner just stated, is surely as trying to one's patience, as to hear people who send large deficiencies, say they ought not to be found fault with, seeing they raise their penny a week, and shilling a quarter. And suppose it could not be clearly made out that justice requires the larger circuits to do more than pay the

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Another, and the last cause of our embarrassments which I shall mention at present, is, a want of proper pecuniary exertion in many of our members in both poorer and richer circuits. This censure is by no means deserved universally. Many, yea, a considerable number of our people do what they can. But how many of them continue to consume in snuff, tobacco, and ardent spirits, a far larger sum than they give to support the cause of God? And how many of them still lavish away large sums in gay and costly apparel and furniture?

Not only do many of our sisters load their ears, and fingers, but even their tea tables with gold. Will the Lord for these things say, well done? What a great want of economy in food is there frequently as well as other things? Many of the inhabitants of Scotland appear decent, and even respectable, upon a smaller sum, than is often allowed to paupers on the parish in England. Would many of our poor people in England imitate their northern neighbours in the quality and quantity of their food, they would not only keep free from domestic embarrassment, but have much with which to help the cause of God both at home and abroad.

The love of money, as Mr C. very properly observes, is a great evil; and many of our people in England, and a few in Scotland, are laying up much treasure upon earth, while they do very little compared with their means to help forward the cause of our blessed Immanuel. Various are the specious sophisms with which people of this description endeavour to justify their conduct to themselves, but they will shortly stand before a more impartial judge. To all who have more of this world's good than they at present need, the preachers should strongly recommend Mr Wesley's Sermons to rich men.

It cannot be denied that Scotland has cost the Methodist connexion a great deal of money, and the labours of a considerable number of men, and that the number of members is, and always has been, small. Nothing therefore can be more proper, than that the attention of the conference should be distinctly turned towards this part

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of our present field of labour. But let the case be considered calmly, and without prejudice, and let us with becoming seriousness inquire, whether Methodist preaching and discipline are needed in Scotland? If so, why our success in time past has not been greater? And what can be done to insure a probability of greater success in future? The subjects of this inquiry are evidently delicate, and of high concern. I shall, however, in the fear of God, state what appears to me to be the truth, leaving consequences, and at the same time keeping my mind open to conviction.

It has been quite fashionable for some time past, in speeches, and reports, in strains of luscious eloquence, to eulogize the Scotch people; and a man who seeks popularity will take great care how he dissents from these panegyrists. Though not in the least disposed to undervalue their excellencies, I confess, I have often thought, that truth and modesty required very considerable deductions to be made from these encomiums. And who that seriously reflects upon the subject will not fear the consequences? What, are not the people proud and clannish enough already? But must they be taught to look upon themselves with superior self-complacency, and upon their neighbours with increasing superciliousness? Besides, who is likely to exert himself in behalf of a people so excellent as they are said to be? It is readily acknowledged that education is more common in Scotland than in England hitherto, and that the people are more thoughtful; that there is much less cursing and swearing; a much greater external regard for the Sabbath, and for all the ordinances of religion; and that

the people are more hardy and economical. But must I stop here? Are they more sober, honest, chaste, generous, and truly religious? In some of these things they are equally as bad as their southern neighbours, and in others worse. I am afraid there is little or no difference between the two countries as to drunkenness and impurity; and as it regards dishonesty, falsehood, and selfishness, bad as the English are, I doubt the Scotch are worse. And should the present, abominable and alarming, practice of smuggling Whisky be allowed to continue and gather strength, the morals of all orders in the nation, will rapidly grow worse and worse. Scarcely any of the people seem to think there is any harm in buying it, and while that is the case, it will have plenty of manufacturers and venders. I was told by a respectable minister in the west of Scotland, that he could look through one of his windows and see the smoke from fifty illicit stills at one time; and much as the iniquitous practice abounds in the west, I fear it is not less common in the north!

“ O’ a’ the ills poor Caledonia,
E’er yet pree’d, or e’er shall taste,
Brew’d in hell’s black pandemonia,
Whisky’s ills will skaith her maist.”

On the subject of true religion, my statements will by no means be congenial with my wishes. I take it for granted, that the Bible is the only true standard of real religion. Of course no man is religious without conversion, regeneration, or a new creation; or, as it is expressed in other passages of Scripture, repentance to-

wards God, and faith towards our Lord Jesus Christ. But does this religion abound in Scotland? No man who is capable of judging will say yes. In fact, the things just mentioned, together with justification by faith, the witness of the spirit, and loving God with all the heart, are seldom mentioned, except by the Methodists, and a few others equally wild and enthusiastic! Here then we have a nation with few exceptions, tied and bound, not only with the chains of sin, but also of pharisaic pride and formality; and with what, if Methodism be true, is nearly or quite as bad as either, the horrid dogma's of Calvinism. Nearly the whole population being taught, in their very infancy, that God from all eternity, decreed whatever comes to pass. And whom will God honour as the instrument of their deliverance? Let Him send by whom he will send. But does their case say nothing to the Methodists? Does not God say to us, "Be not weary in well-doing, in due season ye shall reap, if ye faint not?" Nay, are we not already beginning to gather an abundant harvest in a few places? And abundant as it is, compared with the past, may we not hope that it is only the commencement of much greater good? But why not leave the people to their own ministers? Because without a change bordering on the miraculous, they will never effect their deliverance.

Far be from me the wish to speak disrespectfully of the Scotch Ministers, either in the Establishment, or out of it. And by the bye, I believe, there is little difference between the Churchman and the Seceder. As a body they are probably as respectable, as to learning and

decency of character, as those of any nation in the world. Taking their stand, I think, as to true religion, about half-way between the evangelical and carnal Clergy in the Church of England. Individuals may doubtless be found, who rise as high as the former, or sink as low as the latter. But what is their preaching? In general a dull monotonous harangue, often, though not always, exhibiting something of real importance before the people, if they choose to attend to it; but very, very seldom any pointed application of the truth to the consciences of sinners, who seem generally to be forgotten in these speeches, or readings. And very seldom is there manifested any thing like solicitude on the part of the heavy man in the pulpit, for the salvation of the half-slumbering people in the pews. And will any man with the Bible in his hand call this preaching? Call it what you please, but it is not that by which God is pleased to save them that believe.

It is scarcely a sufficient cause of wonder, that this should be the stile of preaching, where it is a complete trade. Where a man is constrained to preach, whether he have the love of Christ or not, by a previous designation on the part of his friends; a lively song in company, on Monday, being as well received from him, as his Sermon on the day preceding; and the horrid peculiarities of his creed having a direct tendency to paralyze his exertions, and to freeze his soul.

There is, however, a good and increasing degree of public spirit in many parts of Scotland, manifesting itself in the support of Bible and Missionary Societies, and

of various other religious and benevolent Institutions; and there can be no doubt but these Institutions, and the interest and energy which they excite, will do much towards reviving pure religion in the country. Some of the Independants also, and a very few of the Baptists, appear truly in earnest to diffuse vital Christianity through the land. But the disease is too deep and universal, to yield to small doses of even the true specific.

I shall make no lengthened observations on the reputed filthiness of many of the Scotch people in their habitations, and sometimes in their persons.

Mrs. Hamilton's book, called the *Cottagers of Glenburnie*, which would have been better without her bigoted aspersions cast upon the Methodists, and other hints, have had a good influence on the habits of the people. And a few affectionate remarks on the subject, occasionally, by the ministers of different denominations, would be attended with the happiest results.

Nor should we despair of seeing, even amongst the poor in Scotland—

“ Their mind's neatness, have its operation
Upon their clothing, food, and habitation.”

But seeing there is so much to do in Scotland, why has Methodism done so little? I answer, Methodism has done more in England than can be known, by looking to the numbers in Society; but this remark will, I believe, apply with much greater force to Scotland. Considerable numbers have regularly heard the preach-

ing of the Methodists, and communicated with them at the Lord's Table, and been saved by their ministry, who from some cause or other have never joined the Society. Besides, many people who have still continued in the churches of their forefathers, have been savingly benefited by the Methodists, and in some instances, both ministers and people, greatly stimulated to diligent and persevering exertion. And if we are only useful in these ways, one great avowed end of our mission is answered.

It is well known, that when Mr Wesley was in the habit of visiting Scotland, several of the ministers regularly heard him, allowed him to preach in their Kirks, and received him to their houses. It is said, that one of these friendly ministers, residing in a large city, once said—"Well, Mr Wesley, and how are your Societies prospering in Scotland?" "Very poorly indeed, said Mr Wesley, and on that account I am almost resolved to withdraw the preachers from this part of the island." "You must by no means think of that, said the minister. You know I have a good opportunity of knowing what is passing in this city, and I believe, scarcely a conversion takes place in it but what commences, and is forwarded by the labours of your preachers." Mr Wesley, whose only object was usefulness, resolved to continue the preachers.

This blessed cause would have been much more abundantly successful, but for several formidable hindrances; and I place foremost on the list, a want of suitable places of worship. In Edinburgh, the most elegant city in the united kingdom, we had a dirty, damp, dark, dangerous

hole, which would seat 600 people. The approach to it, and every thing about it, reflected dishonour upon the whole connexion. In Glasgow, a city containing a greater number of inhabitants than any other place in Great Britain, except London, we had one Chapel somewhat larger, and better situated, than the one in Edinburgh; but kept for years in a disgustingly filthy state.

In Ayr, which had for a considerable time employed a preacher, our people worshipped in a small inconvenient Room, which had been a stable. In Perth, a most pleasant city, containing upwards of twenty thousand inhabitants, we had a hired Room very difficult to find, and disagreeable in its access, which would seat 100 people. In Dalkeith, we had a cold, awkward, forbidding place. Passing to the other District, we come to Dundee, which contains about thirty thousand inhabitants, one of the places which Mr C. thinks should still have preaching; and which I think, should have very little, unless something be immediately done to provide a suitable Chapel. Here the labours of a preacher are given year after year, in a Room 49 feet long and 33 wide. Nothing but the most lamentable apathy, or absurd prejudice, can long prevent the chapel mania from infecting this place.

And what have we in the metropolis of the North? Why, an Octagon, a size less than the old one in Edinburgh, but not so badly situated, nor quite so dirty. In short, a respectable place for the time when it was built, which seems to have been more than fifty years ago, under the superintendence of Messrs. Christopher Hopper, and Thomas Hanby, whose names are in the book of

life. But though, to build such a place required a great effort then, it is utterly unsuitable in every respect for Aberdeen at present. We have also four other small Chapels in this circuit. I suppose all our other Chapels in these two Districts, except such as have been obtained within these few years, will not contain more than seventeen hundred people.

It may not be improper here to give some account of the additional Chapels which have been built and purchased in Scotland lately, and the part which I have been led to take in relation to them. With four of the new ones, I have had little or nothing to do, viz. at Paisley, Montrose, Peterhead, and Haddington.

It was six years, at the commencement of last September, since I arrived in Glasgow. The want of an additional Chapel there had been mentioned to me by several of the preachers, and a very short residence was sufficient to convince me that such want existed. A second large Chapel was built, though not without much opposition and difficulty. Soon after I left that circuit, a third was thought upon and built. The three are, I believe, well attended, and the last new one regularly overflowing on a Sabbath evening. At our first District Meeting, I was requested by Mr M'Allum, who was chairman, and the rest of the preachers, to go to Ayr, and assist the Brethren there in fixing on a piece of ground for a Chapel. I accordingly went, we agreed with the Town Council for a large piece of ground in an excellent situation, which has since greatly increased in value. After the conference, I received information, that the persons who should have acted in building the Chapel, were quarrelling with each other, and a request

to go over immediately. I soon found that either the ground must be sold, and the business of the Chapel given up, as had been done there once before, or I must take the trouble and responsibility upon myself. I resolved upon the latter, not from want of employment, or a desire to be meddling, but a belief that it was my duty. At the same District Meeting, our want of a Chapel in Perth, was strongly urged by the Brethren who knew the case; and Mr M'Allum, upon his own statement, was desired to correspond with Mr Robert Haldane on the subject of his Chapel, which he had there for sale, and advised to purchase it if he could do it cheap. Mr M'Allum removed to the other District at the Conference, and that business also devolved upon me, if upon any person. The Chapel which was one of the largest I ever saw, together with a large piece of valuable ground, was purchased for a thousand guineas; not, however, before persons whom we deemed competent had examined it, and declared it to be sufficient. When we went to take possession, a complaint was lodged against the house, as insecure. The Guild Court assembled, and appointed a jury, who condemned the building. After much anxious consideration, we resolved to take it down, and rebuild. We have now a good Chapel on a smaller scale, an excellent Dwelling House, and four Shops. There is also a piece of ground, on which a square of small Cottages might be erected at a small expence, which would very probably pay more than ten per cent. Our operations, as far as we have gone here, have cost upwards of another thousand guineas.

At our second District Meeting, it was stated, that

we were in great want of a Chapel in Greenock, and that the preacher who was then about removing from that circuit, had entered into an agreement for a piece of ground. The Brethren requested and urged me to take cognizance of Greenock also, and build a Chapel, and in compliance with this solicitation, a neat Chapel and Dwelling House were erected the following year.

It will be seen, that in the erection of the three Chapels last mentioned, I was not a volunteer. But it may be asked, why I suffered myself to be so easily prevailed upon to engage in these undertakings; my answer is, because I was well satisfied that without Chapels we should see no permanent good done; that unless some preacher would step out of the common way, and take upon himself a good deal of trouble, responsibility, and blame, they were not likely to be built; and I met with such remarkable help, in procuring the loan of money, and in other respects, as caused me to believe, that I was in the right way. Accordingly, I still proceeded in the same track. For while negotiating with Mr Haldane for the Perth Chapel, he offered me one at Elgin very cheap, which, after consulting all who appeared qualified to give me advice, I purchased for L.450. The principal fault of this Chapel is, its being too large: a very judicious and advantageous alteration however, is about to be made in it.

After being in Glasgow three years, I removed to Edinburgh just in time to engage in the building of a new Chapel in that city—a work which should have been done at least twenty years earlier. The first time I visited Dalkeith, I saw a sufficient cause for the smallness of our congregation and society,

in the miserable state of the Chapel. An alteration was made, which independent of making the Chapel quite comfortable, and of contributing to the revival of the good work of God, brings in a considerable profit. Leith had long been without Methodist preaching till that year, and our encouragement was so great, that we procured a place near 40 feet square, which was soon too small ; and we are now engaged in the erection of a building much more suitable for a place of such magnitude and importance, and where there is such a desire to hear.

During my residence in Glasgow, I was strongly solicited to visit Dunfermline, a manufacturing town 16 miles from Edinburgh, and 40 or 50 from Glasgow. I went in November, 1812, preached five times, and God blessed the word. At my second visit, in May following, I found an affectionate society of about 18 members, and no small stir in the town about this new way. Such continued to be our prosperity, that during my second year in Edinburgh, we built a Chapel there, which, ground included, has cost us eleven hundred pounds.

In October last, while walking from Cupar in Fife to St. Andrew's, I came to a village called Strathkinness, three miles from St. Andrew's, and no place of worship nearer, except one in the village itself, which had been built about 12 years. There had been in the place two ministers, who had both left on account of the smallness of the income, the people not being able to give them more than L.70 per annum, and a house and glebe. We had two steady members in Strathkinness, and a few more in St. Andrew's and some adjoining places. It

appeared to me to be a great disgrace to the country, to see such a number of sheep without a shepherd, and a place of worship going to decay for want of use. The Chapel is 47 feet by 33, tolerably well seated ; I bought it, with a quarter of an acre of ground, for L.86. The place was opened in December, 1816, or January, 1817, by Mr Lancaster, and from that time the attendance has been very good, more seats have been let than will pay the interest ; a Society formed and increasing, and no burden likely to fall upon any fund from this speculation.

I have as yet no other Chapel engagement which is worth notice, except the intended new one in this city ; but can see a few more which ought to be engaged in by some person or persons, and without them, the word of God cannot have free course. No person will know till the books are opened, all the difficulties I have had to encounter in these undertakings, nor the remarkable deliverances which I have met with. Perhaps my children will read a few of them when I am gone. Upon a review of the whole, I cannot wish that I had refused to engage in any one of these enterprizes—good has been the result, and still greater good, will, I am persuaded, ensue. Some of them will probably need additional help, and that help will, I trust, if needed, be obtained.

At the Conference held in Sheffield, in 1811, we had, after the labours of forty or fifty years in the Edinburgh District, which includes the whole of Scotland south of Dundee, except Dumfries ; eleven hundred and sixty-

three members. And at the last meeting of Conference, after the labours of six additional years, we had upon the same ground, two thousand six hundred and twenty-nine members; and from six to seven thousand additional hearers! To God be all the glory! But what has been the additional expence? In 1811, there were nine preachers, six of them married, and two children. One of the married preachers was supported by the Mission Fund—the ordinary deficiencies were L.141 12s. In 1817, there were fourteen preachers, nine of whom were married, and nineteen children. None supported by the Mission Fund—ordinary deficiencies, L.432 2s. 8d. Several of the circuits have done considerably more than ever, and the probability is, that in every respect, we are only seeing the dawn of a glorious day—God Almighty grant it, through Jesus Christ our Lord, Amen.

But where we have long had Chapels, there has been by far too much eagerness to have them quite clear from burden. Wherever this is the case, as far as I have seen, with little or no exception, a general carelessness prevails, both as it respects procuring a suitable supply of preachers, and keeping the property clean and in good repair. Whereas, where there is a moderate degree of pecuniary responsibility, due attention is excited, and the cause is more warmly espoused and supported.

The hint just mentioned, respecting some of the Chapels in Scotland needing more help, will probably meet from some a hearty disapproval. It will be said, “Why, a short time ago, collections and subscriptions were made in very many places in behalf of several of these Chapels,

and are they seeking further assistance?" It is true, that, at the last Bristol Conference, liberty was granted to collect privately for seven of them, in the Halifax, Leeds, Sheffield, Nottingham, Lincolnshire, York, Whitby, Newcastle, Carlisle, Edinburgh, and Aberdeen Districts. That upwards of L.400 was obtained the same year from Ireland: and after the expences of collecting were deducted, the following sums were paid to the respective claimants. To Glasgow, L.425; Paisley, L.300; Perth, L.242 18s.; Ayr, L.222 18s.; Greenock, L.222 18s.; Montrose, L.100; Elgin, L.100.

But it should be remarked, that at the same Conference, liberty was granted to collect for the Chester Chapel *alone*, in the Birmingham, Shrewsbury, Macclesfield, Liverpool, and Manchester Districts; and for Cheltenham, in the London, Kent, Norwich, Oxford, Portsmouth, Cornwall, Exeter, Bristol, and South Wales Districts.

Mention has just been made of money received from Ireland for Chapels in Scotland, and as some mistaken views of that matter have been entertained and circulated, it may not be improper briefly to state the case. In July, 1814, I embarked at Greenock, on board a vessel bound for Liverpool. After being tossed about several days by contrary winds, I landed at Larn, in the north of Ireland. Not knowing how long the wind would continue unfavourable, I set off for Dublin, in company with two of the passengers, where I arrived in time to attend the Irish Conference. While there, I embraced the opportunity, which appeared providential,

of stating the case of our Chapels in Scotland. The statement was listened to with a lively and affectionate interest, and though their own pecuniary affairs were in a state of embarrassment, the generous men kindly encouraged me to visit them after attending our own Conference ; and when I did call upon some of them in their circuits, they, most of them, unasked, contributed to the object of my Mission. In every place which I visited in Ireland, I was kindly treated, and the contributions which I received, in the three months I spent in that kingdom, were greater on the whole, and especially in some places, than could have been reasonably expected. I left Ireland with a high opinion of the piety, zeal, and self-denial of the Methodist Preachers ; and my prayer is, that God may make their diligent labours an abundant blessing to their much-abused, but interesting country.

Another hindrance to our prosperity in Scotland has been unsuitable appointments. I know it is said in reply to this remark, that some of our greatest and best preachers have been in Scotland. True, but how often has this been the case ? and how quickly have such persons been removed ? and almost regularly succeeded either by young men just coming into the work, or by Brethren who could not easily influence their own appointments. But of all countries, perhaps, in the world, Scotland is the last in which such appointments should be made ; especially some of the stations, such as Edinburgh, Glasgow, and Aberdeen. These cities should have a regular supply of the very best preachers in the connexion. First, because it is the endeavour of other denominations, both in and out of the establishment, to

get the best supplies for their respective congregations in those respectable seats of learning and politeness ; and, secondly, because many of the students from different parts of the world frequently attend our Chapels on the Sabbath evenings, and will take away a good or bad impression of Methodism, according to what they hear. I trust this subject will meet with the attention from Conference which it merits, and in all probability these places will become as fruitful, both as to numbers and piety, as any places of the same size in England.

No one who considers what has just been said, will wonder that Methodism should in many respects have assumed a different aspect in Scotland from what it wears in the south ; accordingly, we find its excellent discipline too often bending to suit the inclinations of a few ruling men, and the stile of preaching formed, in a great degree, upon the objectionable model of the generality of Scotch Divines.

Nor do some of our official men fail to tell us, that the resolutions of Conference are formed only for England, and that the Rules of the Society themselves, were only made for London, Bristol, and Newcastle-upon-Tyne ; and therefore, the inference is, that every Leaders Meeting, *alias* Methodist Kirk Session, has a right to form a Local Discipline for itself.

Our assuming the name Arminians, has done us incalculable injury. Many who have not the least objection to our doctrines when they hear us, are exceedingly prejudiced against the name, and no won-

der, if they pay any regard to their confession of faith, or to their ministers. For in the former, and by the latter, they find Arminians classed with the rankest and most dangerous heretics.

The want of due encouragement to preaching by Local Preachers, deserves marked animadversion. This demands particular notice in this country, where the income has been so far from supporting the work. When a Local Preacher has been appointed to preach, especially in the principal place in the circuit, a great outcry has been raised, "It will not do here, the people won't hear them!" and so forth—and too often the matter has been given up. While the fact is, that there is in this point, no great difference between the two countries. Great care should be taken, not to put men who are not likely to succeed, upon the Local Preachers plan; and when it is found that sufficient care has not been taken in this respect, such should be instantly discontinued. For want of this, one inefficient man often brings the whole order into disrepute.

It is hardly possible to account for another strange and culpable omission of both preachers and people. In England, no people are more alive to the best interests of the young, hence, their numerous and prosperous Sabbath Schools. But, in Scotland, it is completely the reverse, as no people have been so totally regardless of the rising generation as the Methodists. As a proof of the truth and justice of this censure, there was no such thing, till within a few years past, as a Methodist Sabbath School in the whole Kingdom. Equally unaccountable and lamentable, is the fact, that very little has

been done by them, either in forming, or encouraging benevolent Societies.

No man, who easily yields to discouragement, needs attempt the formation of a Sabbath School amongst our people in this country. That, or any similar subject, is no sooner mentioned, than we hear of a lion, or many lions in the way. But when a man shews that he is not to be easily intimidated, but marches forward with a firm and courageous step, the lions either retire into their dens, or become lambs. In a few places in the Edinburgh District, the obstacles have been removed, or surmounted, and in this circuit, five Sabbath Schools have been recently instituted. May the blessing of the God of heaven richly descend and rest, both upon teachers and scholars. It is hoped that our reproach, as it relates to inattention to the young, will soon be removed; and that the Methodist Preachers will form Sabbath Schools in every place where they preach.

Having paid some attention to the subject, I may be permitted to give my opinion as to the best method of conducting these nurseries. And in the first place, I would observe, that after a careful examination of the subject, I am fully persuaded, that as it is unnecessary, so it is inexpedient, to teach reading on the Sabbath, where it can be learnt on the other days; and as this is, I now think, universally the case in Scotland, the whole time should be occupied in religious instruction. In teaching them religion, I would suffer no book to be used in the schools, but the book of God; if the parents wish their children to learn a Catechism, let them learn

it at home. It is a good plan to teach the younger children to commit portions of scripture to memory, and the elder ones, to bring proofs from the Bible in support of the subject given on the preceding Sabbath, by the superintendant of the school. The teachers, will, of course, endeavour to impress the words of eternal life upon the understandings and affections of the children. It would be well for all our schools to be connected with the Sabbath School Union for Scotland, an excellent and liberal institution, and whose sole object is the encouragement of Sabbath Schools throughout North Britain.

Nor should it pass unnoticed, that many of the Brethren have laboured for a considerable time without believing they should have, and of course without expecting, any success. A Brother who was on a visit in this country some years ago, said to one of the preachers,—“Your people seem very dull and lifeless under the word.” Oh, said the other—“What, do you expect to see people converted in Scotland; I have been in this country so long, and I do not know that I was ever the instrument of converting any one.” Thank God his grace is sufficient to convert people in Scotland, yea, and with as much ease as in England.

It is often said, that Methodism is unsuitable to the genius of the people! I am not sure whether I understand this position or not; I suppose, the dispositions and habits of all people by nature to be hostile to Christianity, and of course, to that mode of it called Methodism. But if by the genius of the people be meant their habits of thinking and acting, as induced by their education and reading; I remark, that so far as Cal-

vinism is concerned in the matter, this is true ; but at the sametime, I find some things in them favourable to Methodism. For instance,

The people universally possess a profound respect and love for a pious, zealous, and diligent ministry ; and if the Methodist Preachers are true to their principles, this must be the character of their ministry.

Again, the meetings amongst us for regulating the affairs of our Societies, are very similar to their Church Courts. Our Leaders Meeting answering to their Kirk Session, our Quarterly Meeting to their Presbytery, our District Meeting to their Synod, and our Conference to their General Assembly.

And what pains have we taken to correct their sentiments where they are erroneous ? have our books and tracts filled the land, from Tweed-side to Johnny Groat's House ? Little, indeed, has been done in this way, though the people are so willing, yea, eager, to read. Surely there has been utterly a fault in this respect.

But important as it may be, to ascertain that a disease exists, and to develope its causes, it is of equal or superior moment to find out a cure. And here, I, for one, am happy to be free from fear on the subject. Much as the machine seems to be oppressed, I have no doubt, but it possesses, by the blessing of God, sufficient force fully to recover itself, and to do mighty execution against the kingdom of darkness ; and I also trust, there is wisdom enough in the body, to give a proper direction to this force.

The first question which naturally suggests itself on the subject of our pecuniary difficulties is, can we increase the contingent fund? And surely any person who considers the matter attentively, who reflects upon our numbers; the sums raised for other funds amongst us, and in particular, the recent vast augmentation of our mission fund; will readily reply in the affirmative. As one means of promoting the attainment of this desirable object, let one or two Treasurers be appointed annually, and their accounts balanced and published by them; and let our people be encouraged to give donations, and bequeath legacies to this fund—and the form of a bequest be printed annually in the minutes, and on the cover of the Magazine.

Let the excellent address printed by order of the Conference in 1815, and sent to many of the circuits too late; or an abridgement of it by the same hand that wrote it, be read in all the Societies a week before the preachers begin to take down the yearly subscription, and in the congregation a week before the making of the yearly collection; and on the latter occasion, let the Brethren preach on the subject of *Home Missions*, and let every prudent effort be used to interest the leaders and people in behalf of these collections, and such means will not be in vain. I perfectly agree with Mr Crowther in thinking that all our Chapels, except such as are in straitened circumstances, should contribute to the augmentation of the contingent fund; and were the Trustees affectionately requested so to act, most of them would comply. Nor would it be difficult for the Conference to recommend that in every new Chapel-deed, a clause should be introduced, securing to the contin-

gent fund, a certain portion of its proceeds, and another preventing any Chapel from being completely free from burden. Say, that one-fourth of its real value shall permanently remain on the property. By this, no one would be injured, and much injury would be prevented, and good secured.

Another thing of great importance, is either the stationing of the children, or the formation of a paternal fund. I prefer the latter, as being the most simple, and the most efficient. The parents can receive on their circuits as far as the proportion of their contributions will extend. A District Treasurer may be appointed, to whom remittances may be made quarterly, or half yearly.

Let it, however, be understood, that though a new fund is mentioned, I am not friendly to a new collection. But let each circuit, from its common resources, give to this fund at the rate of one shilling per member, per annum. This, besides assisting the contingent fund, would greatly relieve in stationing the preachers; and, in different ways, contribute to the comfort of both preachers and people.

With Mr C. I also concur in thinking, that the profits of our Book Room, though considerable, might easily be increased. Nor can I help considering it as a radical defect in our Book Trade, that we are every year greatly increasing our stock. Who does not know that such stock will annually decrease in value, and that in a few years the loss of the interest of the money, and especially of its use in trade, will amount to a large sum. I would

humbly suggest, that a complete catalogue of this stock should be printed; every preacher taking a copy would defray the expence of printing, and a plan might be devised for disposing of a great part of it to advantage. Query, would it not be a great advantage also to Stereotype some of our standard works?

But no augmentation of the contingent fund will prevent embarrassment, unless great care is taken in its expenditure. It is to be expected, that the restrictive, prudent, recommendations of the last Conference, will have a good effect; and that the Brethren, who most sensibly feel their operation, will see their propriety, and submit to them with cheerfulness.

We should also guard against continuing to expend large sums of money on unsuccessful enterprizes. Not that we should ever wholly abandon any society. But, if we cannot afford an unpromising place all its present advantages, we may perhaps, afford a third, or one half; and by these means, we should much more speedily preach in every part of Great Britain.

Mr Crowther's plan of improving the Finances of a Circuit, are too excellent to be omitted. "A plan which I have introduced with success, in more than one place, may, perhaps, be worth mentioning here. I have found, in the head place of a Circuit, which paid the board-wages to the preachers, that the weekly expenditure regularly exceeded the weekly income; so that the debt was every week increasing. And if, after some time, this could be rubbed off, by an extra subscription, it began imme-

diately to accumulate again. To bring the income fully to meet the expenditure, I have, after ascertaining the weekly average of this, and the number in Society, made a calculation, how many members should raise a shilling a week. Suppose the weekly expenditure to be L.1 12s., and the number in Society to be 320 : or the weekly expenditure to be L.3 4s., and the number in Society to be 640. Then to make ends meet, every ten members must raise a shilling every week. Lay your plan before the Leaders' Meeting, and gain their concurrence. After this, very calmly and explicitly explain the business at the meeting of the Society. Then write on the top of each Class-paper the sum which that Class is expected to bring in weekly. If some Classes be so poor that they cannot pay up to the sum, probably there may be some others that can as much exceed it. Let the Leaders of these last give to the Leaders of the others, as much of their surplus as will bring the others up to the fixed sum. Again, if there should be a small deficiency each week in any Class, let this be mentioned by the Leader, and the sum deficient stated by him at the first or last meeting in each month, and see whether the more opulent and liberal will not throw down as many additional pence as will enable their Leader to appear with honour at the Leaders' Meeting. Or, suppose the weekly expenditure to be any other sum, and the amount of the Society to be any other number, whether smaller or greater ; see how many times the number of the shillings wanted weekly, are in the number in Society. After this plan is properly seen into, it will please the rich, as it will save them from so many extra Collections, in order to get the Society out of debt ; and it will

please the poor, as it will put them, in some sense, upon a level with the rich. And in this sense, at least, "The brother of low degree may rejoice that he is exalted; and the rich that he is made low," James i. 9, 10.

I would further observe, that should a Society at any time diminish in number, say one tenth, it will only require that nine raise now what ten raised before. Or, should the Society increase, say one-sixth, it will afford an occasion to lighten the burden, so that six, or sixty will be called to do only what five or fifty did before. And in case of any additional expenses, it will only need an additional rate upon the Classes, the Leaders concurring, and themselves carrying into effect the plan to which they have agreed.

Every Circuit which sends deficiencies, especially those which have been in the habit of doing so long, should try every plan and employ their ability to pay their own way, or to come much nearer the mark; and let them consider, that by not doing it, they are keeping some poor dark Village or Town without those means of salvation, with which they would otherwise be visited. Every preacher, too, who gets married, should do his utmost to get provision for an additional family, and not expect that some one of his Brethren should act as his pioneer.

The annual appointment of a Chapel Committee, not to interfere with plans of building as formerly proposed, but with powers exactly the same as those of the Chapel

Committee for the present year, will have a most salutary influence on our economy.

Great care should be taken also, lest our Foreign Missions should injure the finances of our home work. This they may do in more ways, perhaps, than will at once occur to the mind of any person. I shall mention two. In the first place, by drawing a part of their support from those members, who do little or nothing towards maintaining the work at home. Were it not that such conduct might originate in ignorance, I should be ready to class it with the sin of those who commit robbery for burnt-offering. The Preachers, Leaders, and Stewards, are bound in duty to see that the people do not thus neglect the calls of justice, under pretence of abounding in the works of mercy. Another way in which our contingent fund might receive material injury, is, by our foreign interesting fields of usefulness, calling out, and employing for a time single men, and returning them after a few years married with families. Should not a regular account be kept yearly of the number of married men received into the vineyard at home from our Foreign Missions, and a proper sum paid for each from the Mission, to the contingent fund? Without something of this kind, our contingent resources will be essentially injured, and that injury will in the course of time, revert back again upon our foreign work.

But important as these remarks are, there remains one which must not be considered second to any of them, and that is, that the greatest possible care should be taken as to the qualifications of the men who are taken

out into this great work. Piety and zeal are doubtless indispensable, but so are also gifts and fruit. And as we have now every year, a long list of reserve, a small sum of money would be well expended if given to assist such as need it, in procuring additional instructions in those branches of knowledge, which are most intimately connected with their intended employment.

For Scotland, I would say, let the Conference fix upon a sum which they may think it proper to allow for carrying on, and extending this blessed cause in this part of the United Kingdom. And, were I persuaded, that any pleading of mine, would obtain, for Scotland, one other boon from the British Conference, I would plead hard; and if it be not granted, let no one suppose that the refusal will be owing to a difference of feeling on the subject, but to a difference of opinion. But, what do you ask? Why, it is this, that the preachers stationed in Scotland, may be permitted to meet once a-year, in one of the three principal Cities, with a President from England, to regulate their own affairs. I have only heard two objections which deserve any notice. The first, indeed, is very weak—"What a small Conference! Scarcely a sufficient number to make a respectable District Meeting!" and what, I may ask, was the first Methodist Conference, which was held in London, in 1744, when only six persons were present; and many of the Conferences for some years after? But the second is more serious. It is stated, that there has been a strong disposition in the preachers and people in the North, so to alter Methodism, as to make it utterly unlike itself; and that a document was sent to the Con-

ference some years ago, which afforded the fullest possible proof of the existence of such disposition. I answer, that with what has been, I cannot at present interfere, but can assert with confidence, that this is far from being generally the case now—and that the facilities for so altering Methodism, are much greater on the present plan, than they would be on the one I propose, especially, as all the acts of the Conference in Scotland, must of necessity obtain the sanction of the one in England; without which, none of its appointments or resolutions would be legal. The probable advantages are various. In the first place, the affairs of Methodism in Scotland would undergo a complete investigation annually, by men upon the spot, possessing local knowledge, and whose attention would be bent to this one portion of the globe; whereas, at present, the press of business in the British Conference is so great, and the various subjects which engage their attention so momentous, that this part of the connexion never can receive all the attention which it requires. Besides, the recommendations of the Scotch Conference would be regarded by the people, as belonging peculiarly and exclusively to them; and thus a variety of things of real importance would be regulated, which are often deemed too trivial to carry to England, and which the District Meetings have not authority to settle. Again, the people in North Britain, never saw a Methodist Ordination; and very few things interest them more than the appointment of a man to the momentous work of the Christian Ministry; and I am well persuaded, the setting apart our preachers, who have finished their probation, in the same simple and solemn manner in which it is done in

England, would remove much prejudice, and by the blessing of God do great good in the country.

And what money would be saved, that is now expended in travelling to the English Conference! and what is of more value than money, the time and labours of the preachers would be secured to the people. It often happens on the present plan, that about the time of Conference, places in Scotland are eight or ten weeks without a preacher. Such a regulation would be highly satisfactory to most or all of the preachers, at present stationed in Scotland, and would make them much more willing to continue in the country. This is not a trivial reason, as the people are much more likely to listen with attention to men who have been long in their country, than to entire strangers.

The views of Mr Wesley concerning Scotland, and of the call of the Methodists to the country, may be learnt from the following extracts from his very interesting journals:—

“ Wednesday, April 24, 1751, Mr Hopper and I took horse between three and four, and about seven came to Old Camus. Whether the country was good or bad we could not see, having a thick mist all the way. The Scotch towns are like none which I ever saw, either in England, Wales, or Ireland: there is such an air of antiquity in them all, and such a peculiar oddness in their manner of building. But we were most surprised at the entertainment we met with in every place, so far different from common report. We had all things good,

cheap, in great abundance, and remarkably well dressed. In the afternoon we rode by Preston-field, and saw the place of battle, and Colonel Gardiner's house. The Scotch here affirm, that he fought on foot after he was dismounted, and refused to take quarter. Be that as it may, he is now *where the wicked cease from troubling, and where the weary are at rest.*

We reached Musselburgh between four and five. I had no intention to preach in Scotland; nor did I imagine there were any that desired I should. But I was mistaken. Curiosity (if nothing else) brought abundance of people together in the evening. And whereas, in the Kirk (Mrs. G—— informed me) there used to be laughing and talking, and all the marks of the grossest inattention; it was far otherwise here: they remained as statues, from the beginning of the sermon to the end.

Thursday, April 25, 1751, we rode to Edinburgh, one of the dirtiest cities I had ever seen, not excepting Colen in Germany. We returned to Musselburgh to dinner, whither we were followed in the afternoon by a little party of gentlemen from Edinburgh. I know not why any should complain of the shyness of the Scots toward strangers. All I spoke with, were as free and open with me, as the people of Newcastle or Bristol; nor did any person move any dispute of any kind, nor ask me any question concerning my opinion.

I preached again at six, on *Seek ye the Lord, while he may be found.* I used great plainness of speech toward them, and they all received it in love: so that the

prejudice which the devil had been several years planting, was torn up by the roots in one hour. After preaching, one of the Baillies of the town, with one of the Elders of the Kirk, came to me, and begged, "I would stay with them a while, if it were but two or three days, and they would fit up a far larger place than the School, and prepare seats for the congregation." Had not my time been fixed, I should gladly have complied. All I could now do, was to give them a promise that Mr Hopper would come back the next week, and spend a few days with them."—(*Wesley's Works*, vol. iii. p. 86, &c.)

(Glasgow), Tuesday, April 17, 1753, a gentleman who had overtaken us on the road, sent one with us to Mr Gillies's house.

Wednesday, April 18, I walked over the City, which I take to be as large as Newcastle-upon-Tyne. The University (like that of Dublin) is only one College, consisting of two small squares: I think not larger, nor at all handsomer, than those of Lincoln College in Oxford. The habit of the students gave me surprise. They wear scarlet gowns, reaching only to their knees. Most I saw were very dirty; some very ragged; and all of very coarse cloth. The High Church is a fine building. The outside is equal to that of most Cathedrals in England. But it is miserably defaced within, having no form, beauty, or symmetry left.

At seven in the evening, Mr G. began the service at his own (the College) Church. It was so full before I came, that I could not get in, without a good deal of

difficulty. After singing and prayer, he explained a part of the Catechism, which he strongly and affectionately applied. After sermon he prayed and sung again, and concluded with the blessing.

He then gave out, one after another, four hymns, which about a dozen young men sung. He had before desired those who were so minded, to go away; but scarcely any stirred till all was ended.

Thursday, April 19, 1753, At seven I preached about a quarter of a mile from the town. But it was an extremely rough and blustering morning. And few people came either at the time or place of my preaching: the natural consequence of which was, that I had but a small congregation. About four in the afternoon, a tent, as they term it, was prepared, a kind of moving pulpit, covered with canvas at the top, behind, and on the sides. In this I preached near the place where I was in the morning, to near six times as many people as before. And I am persuaded, what was spoken came to some of their hearts, not in word only, but in power.

Friday, April 20, 1753, I had designed to preach at the same place; but the rain made it impracticable. So Mr G. desired me to preach in his Church, where I began between seven and eight. Surely with God nothing is impossible! Who would have believed five and twenty years ago, either that the minister would have desired it, or that I should have consented to preach in a Scotch Kirk.

We had a far larger congregation at four in the afternoon, than the Church could have contained. At seven Mr G. preached another plain, home, affectionate sermon. Has not God still a favour for this City? It was long eminent for serious religion. And he is able to repair what is now decayed, and to build up the waste places.

Saturday, April 21, 1753, I had designed to ride to Edinburgh, but at the desire of many, I deferred my journey till Monday. Here was now an open and effectual door; and not many adversaries: I could hear of none but a poor Seeder, who went up and down, and took much pains. But he did not see much fruit of his labour: the people would come and hear for themselves: both in the morning, when I explained, (without touching the controversy) *Who shall lay any thing to the charge of God's elect?* and in the afternoon, when I enforced, *Seek ye the Lord while he may be found.*

Sunday, April 22, 1753, It rained much. Nevertheless, upwards (I suppose) of a thousand people stayed with all willingness, while I explained and applied, *This is life eternal, to know Thee, the only true God, and Jesus Christ whom thou hast sent.* I was desired to preach afterwards at the prison, which I did about nine o'clock. All the felons as well as debtors behaved with such reverence as I never saw at any prison in England. It may be some, even of these sinners, will occasion joy in heaven.

The behaviour of the people at Church both morning and afternoon, was beyond any thing I ever saw, but in our congregations. None bowed or curtsied to each other, either before or after the service: from the beginning to the end of which, none talked, or looked at any but the Minister. Surely much of the power of godliness was here, when there is so much of the form still.

The meadow where I stood in the afternoon, was filled from side to side. I spoke as closely as ever in my life. Many of the students, and many of the soldiers were there. And I bear them witness, they could *bear sound doctrine.*"—(*Wesley's Works*, vol. iii. p. 150, &c.)

"Wednesday, June 1, 1757, We rode on to Glasgow: a mile short of which we met Mr Gillies, riding out to meet us. In the evening the tent (so they call a covered pulpit) was placed in the yard of the Poor-house, a very large and commodious place. Fronting the pulpit was the Infirmary, with most of the patients at or near the windows. Adjoining to this was the Hospital for Lunatics: several of them gave deep attention. And cannot God give them also the spirit of a sound mind? After sermon, they brought four children to baptize. I was at the Kirk in the morning, while the minister baptized several, immediately after sermon: so that I was not at a loss, as to their manner of baptizing. I believe this removed much prejudice.

Saturday 4th, I was much pleased with the seriousness of the people in the evening: but still I

prefer the English congregation. I cannot be reconciled to men sitting at prayer, or covering their heads while they are singing praise to God.

Sunday, June 5, 1757, At seven the congregation was just as large as my voice could reach: and I did not spare them at all. So, if any *will* deceive himself, I am clear of his blood. In the afternoon, it was judged, two thousand, at least, went away, not being able to hear: but several thousands heard very distinctly, the evening being calm and still. After preaching I met as many as desired it, of the members of the praying Societies. I earnestly advised them to meet Mr Gillies every week: and at their other meetings, not to talk loosely and in general (as their manner had been) on some head of religion, but to examine each other's hearts and lives."— (*Wesley's Works*, vol. iii. p. 291, &c.)

"Saturday, May 26, 1759, I found the little Society which I joined here two years since, had soon split in pieces. In the afternoon I met several of the members of the praying Societies; and shewed them what Christian fellowship was, and what need they had of it: About forty of them met on Sunday 27, in Mr Gillies's Kirk, immediately after evening service. I left them determined to meet Mr Gillies weekly, at the same time and place. If this be done, I shall try to see Glasgow again: if not, I can employ my time better. At seven in the morning we had a numerous congregation, though small compared to that in the evening: Yet my voice was so strengthened, that I believe all could hear. I spoke very plainly, on *Ye must be born again*. Now I am

clear of the blood of this people: I have delivered my own soul.

Monday 28, I rode through Edinburgh to Musselburgh, and preached in the evening to a deeply attentive congregation. Wednesday 30, I rode on to Dunbar, and at six in the evening, preached in a large, open place, as also the next day. Both poor and rich quietly attended, though most of them shivering with cold: for the weather was so changed within a few days, that it seemed more like December than May. Lodging with a sensible man, I enquired particularly into the present discipline of the Scotch parishes. In one parish, it seems, there are twelve ruling Elders; in another there are fourteen. And what are these? men of great sense and deep experience! neither one nor the other: but they are the *richest* men in the parish: and are the *richest* of course the *best* and the *wisest* men? Does the Bible teach this? I fear not. What manner of governors then will these be? Why, they are generally just as capable of governing a parish, as of commanding an army."—*Wesley's Works*, vol. iii. page 371, &c.)

"(Newcastle,) Wednesday, May 18, 1763. Thence I went on at leisure, and came to Edinburgh, on Saturday 21. The next day I had the satisfaction of spending a little time with Mr Whitefield. Humanly speaking, he is worn out. But we have to do with him, who hath all power in heaven and earth.

Monday 23, I rode to Forfar: and on Tuesday the 24th, rode on to Aberdeen.

Wednesday 25, I enquired into the state of things here. Surely never was there a more open door. The four Ministers of Aberdeen, the Minister of the adjoining town, and the three Ministers of Old Aberdeen, hitherto seem to have no dislike, but rather to *wish* us good *luck in the name of the Lord*. Most of the town's people as yet seem to wish us well, so that there is no open opposition of any kind. O what spirit ought a preacher to be of, that he may be able to bear all this sun-shine!

About noon I went to Gordon's Hospital, built near the town for poor children. It is an exceedingly handsome building, and (what is not common) kept exceedingly clean. The gardens are pleasant, well laid out, and in extremely good order. But the old batchelor who founded it, has expressly provided, that no woman should ever be there.

At seven, the evening being fair and mild, I preached to a multitude of people, in the College Close, on *Stand in the ways and see, and ask for the old paths*. But the next evening the weather being raw and cold, I preached in the College-hall. What an amazing willingness to hear, runs through this whole kingdom! There want only a few zealous, active labourers, who desire nothing but God, and they might soon carry the Gospel through all this country, even as high as the Orkneys.

Friday 27, I set out for Edinburgh again. About one I preached at Brechin: all were deeply attentive: perhaps a few may not be forgetful hearers. Afterwards we rode on to Broughty-Castle, two or three miles below Dundee. We were in hopes of passing the river here, though we could not at the town. But we found our horses could not pass till eleven at night. So we judged, it would be best to go over ourselves, and leave them behind. In a little time we procured a kind of a boat, about half as long as a London wherry, and three or four feet broad. Soon after we had put off, I perceived it leaked on all sides, nor had we any thing to lade out the water. When we came toward the middle of the river, which was three miles over, the wind being high, and the water rough, our boatmen seemed a little surprised; but we encouraged them to pull away, and in less than half an hour, we landed safe. Our horses were brought after us. And the next day we rode on to Kinghorn Ferry, and had a pleasant passage to Leith.

Sunday 29, I preached, at seven, in the High-School-Yard, at Edinburgh. It being the time of the General Assembly, which drew together, not the Ministers only, but abundance of the nobility and gentry, many of both sorts were present; but abundantly more at five in the afternoon. I spake as plainly as ever I did in my life. But I never knew any in Scotland offended at *plain dealing*. In this respect the North-Britons are a pattern to all mankind! Monday 30, I rode to Dunbar. In the evening it was very cold, and the wind was exceedingly high. Nevertheless I would not pen myself

up in the Room, but resolved to preach in the open air. We saw the fruit : many attended, notwithstanding the cold, who never set foot in the Room. And I am still persuaded, much good will be done here, if we have zeal and patience."—(*Wesley's Works*, vol. iv. page 149, &c.)

" Friday, May 25, 1764, In the evening I preached at Musselburgh ; and the next, on the Calton-hill at Edinburgh. It being the time of the General Assembly, many of the Ministers were there. The wind was high and sharp, and blew away a few delicate ones : but most of the congregation did not stir till I had concluded.

Sunday 27, At seven I preached in the High School-yard, on the other side of the city. The morning was extremely cold. In the evening it blew a storm : however, having appointed to be on the Calton-hill, I began there, to a large congregation. At first, the wind was a little troublesome ; but I soon forgot it : and so did the people for an hour and a half, in which I fully delivered my soul.

Monday 28, I spent some hours at the General Assembly, composed of about a hundred and fifty Ministers. I was surprised to observe, 1, That any one was admitted, even lads, twelve or fourteen years old : 2, That the chief speakers were Lawyers, six or seven on one side only : 3, That a single question took up the whole time, which, when I went away, seemed to be as far from a conclusion as ever, namely " Shall Mr Lindsay be removed to Kilmarnock parish, or not ? "

The argument for it was, "He has a large family, and this living is twice as good as his own." The argument against it was, "The people are resolved not to hear him, and will leave the Kirk, if he come." If, then, the real point in view had been, as their law directs, "*Majus bonum Ecclesiae*," instead of taking up five hours, the debate might have been determined in five minutes.

On Monday and Tuesday I spake to the Members of the Society severally. Thursday 31, I rode to Dundee, and about half an hour after six, preached on the side of a meadow near the town. Poor and rich attended. Indeed there is seldom fear of wanting a congregation in Scotland: but the misfortune is, they *know every thing*: so they *learn nothing*.

Friday, June 1, I rode to Brechin, where Mr Blair received me in the most friendly manner. In the afternoon I preached on the side of a hill near the town, where we soon forgot the cold. I trust, there will be not only a knowing, but a loving people in this place.

Saturday 2, I rode to Aberdeen, and preached, in the evening, in the College-hall, and at seven in the morning. Sunday 3, at four in the afternoon, I preached to a crowded audience in the College-kirk, at Old Aberdeen. At seven, I preached in the College-close, at New Aberdeen; but the congregation was so exceedingly large, that many were not able to hear: however, many did hear, and, I think, *feel* the application of *Thou art not far from the kingdom of God*. We want

nothing here but a larger house, and the foundation of one is laid already: it is true, we have little money, and the Society is poor: but we know in whom we have believed.

Thursday 7, I rode over to Sir Archibald Grant's, twelve computed miles from Aberdeen. It is surprising to see how the country between is improved, even within these three years. On every side, the wild, dreary moors are ploughed up, and covered with rising corn. All the ground near Sir Archibald's in particular, is as well cultivated as most in England. About seven, I preached: the Kirk was pretty well filled, though upon short notice. Certainly, this is a nation *swift to hear*, and *slow to speak*, though not *slow to wrath*.

Mr Grant, a gentleman from the county of Murray, came in soon after us: and, understanding we were going north, desired we would call at the Grange-green, in our way. In the morning, Friday 8, I rode to Old Meldrum, and preached in the Market-place, at noon, to a large and serious congregation, among whom were the Minister and his wife; but I was more surprised to see a company of our friends from Aberdeen, several of whom had come on foot, twelve old Scotch miles, and intended to walk back thither the same day. In the afternoon, we rode on to Banff: I had designed to preach, but the stormy weather would not permit. We set out early on Saturday morning, and reached Nairn in the evening. Sunday 10, about eight, we reached Inverness. I could not preach abroad, because of the rain; nor could I hear of any convenient room; so that I was

afraid my coming hither would be in vain, all ways seeming to be blocked up. At ten, I went to the Kirk. After service, Mr Fraser, one of the Ministers, invited us to dinner, and then to drink tea. . As we were drinking tea, he asked, at what hour I would please to preach: I said, at half an hour past five. The High Kirk was filled in a very short time; and I have seldom found greater liberty of spirit. The other Minister came afterwards to our inn, and shewed the most cordial affection. Were it only for this day, I should not have regretted the riding a hundred miles.

Monday 11, A gentleman, who lives three miles from the town, invited me to his house, assuring me, that the Minister of his parish would be glad if I would make use of his Kirk; but time would not permit, as I had appointed to be at Aberdeen on Wednesday: all I could do was, to preach once more at Inverness. I think the Church was fuller now than before; and I could not but observe the remarkable behaviour of the whole congregation, after service: neither man, woman, nor child spoke one word, all the way down the main street: indeed, the seriousness of the people is the less surprising, when it is considered, that for, at least, a hundred years, this town has had such a succession of pious Ministers, as very few in Great Britain have known. After Edinburgh, Glasgow, and Aberdeen, I think Inverness is the largest town I have seen in Scotland. The main streets are broad and straight; the houses mostly old, but not very bad, nor very good. It stands in a pleasant and fruitful country, and has all things needful for life and godliness. The people, in general, speak re-

markably good English, and are of a friendly, courteous behaviour.

About eleven, we took horse. While we were dining at Nairn, the inn-keeper said, "Sir, the gentlemen of the town have read the little book you gave me on Saturday, and would be glad if you would please to give them a sermon." Upon my consenting, the bell was immediately rung, and the congregation was quickly in the Kirk. O what a difference is there between South and North Britain! Every one here, at least, loves to *hear* the word of God; and none takes it into his head to speak one uncivil word to any for endeavouring to save their souls.

Doubting whether Mr Grant was come home, Mr Kershaw called at the Grange-green, near Forres, while I rode forward: but Mr Grant soon called me back. I have seldom seen a more agreeable place. The house is an old castle, which stands on a little hill, with a delightful prospect all four ways; and the hospitable master has left nothing undone, to make it still more agreeable. He shewed us all his improvements, which are very considerable, in every branch of husbandry. In his gardens, many things were more forward than at Aberdeen, yea, or Newcastle. And how is it, that none but one Highland gentleman has discovered, that we have a tree in Britain, as easily raised as an ash, the wood of which is of full as fine a red as mahogany! namely, the *Laburnum*. I defy any mahogany to exceed the chairs which he lately made of this.

Thursday 12, We rode through the pleasant and fertile county of Murray, to Elgin. I never suspected before, that there was any such country as this, nearly a hundred and fifty miles beyond Edinburgh: a country which is supposed to have generally six weeks more sunshine in a year, than any part of Great Britain.

At Elgin, are the ruins of a noble Cathedral, the largest that I remember to have seen in the kingdom. We rode thence to the Spey, the most rapid river, next to the Rhine, that I ever saw. Though the water was not breast-high to our horses, they could very hardly keep their feet. We dined at Keith, and rode on to Strathbogie, much improved by the linen manufacture: all the country, from Fochabers to Strathbogie, has little houses scattered up and down; and not only the valleys, but the mountains themselves, are improved with the utmost care: they want only more trees to make them more pleasant than most of the mountains in England. The whole family at our inn, eleven or twelve in number, gladly joined with us in prayer at night: indeed, so they did at every inn where we lodged, for, among all the sins they have imported from England, the Scots have not yet learned, at least not the common people, to scoff at sacred things.

Wednesday 13, We reached Aberdeen about one. Betwixt six and seven, both this evening and the next, I preached in the shell of the New House, and found it a time of much consolation."—*Wesley's Works*, vol. iv. page 202, &c.)

“ Tuesday, April 19, 1768, I rode through heavy rain to Glasgow. On Thursday and Friday I spoke to most of the members of the Society. I doubt we have few Societies in Scotland like this: the greater part of those I saw, not only have found peace with God, but continue to walk in the light of his countenance. Indeed that wise and good man, Mr Gillies, has been of great service to them: encouraging them by all possible means to abide in the grace of God.

Saturday 23, I rode over the mountains to Perth. I had received magnificent accounts of the work of God in this place; so that I expected to find a numerous and lively Society. Instead of this, I found not above two believers, and scarcely five awakened persons in it. Finding I had all to begin, I spoke exceedingly plain, in the evening, to about a hundred persons at the Room. But knowing this was doing nothing, on Sunday 24, I preached about eight at the end of Watergate. A multitude of people were soon assembled, to whom I cried aloud, *Seek ye the Lord while he may be found; call upon him while he is near.* All were deeply attentive, and I had a little hope that some were profited.

At the old Kirk we had useful sermons, both in the morning and at five in the afternoon. Immediately after service I preached, on *God forbid that I should glory, save in the cross of our Lord Jesus Christ.* The congregation was so exceedingly large, that I doubt many could not hear. After preaching, I explained the nature of a Methodist Society; adding, that I should not look on any persons at Perth as such, unless they

spoke to me before I left the City. Four men and four women did speak to me, two of whom I think were believers : and one or two more seemed just awakening, and darkly feeling after God. In truth, the kingdom of God among these, is yet but as a grain of mustard-seed.

Monday 25, Mr F., Minister of a neighbouring parish, desired us to breakfast with him : I found him a benevolent, sensible man, not bigotted to any opinions. I did not reach Brechin, till it was too late to preach. Tuesday 26, I came to Aberdeen. Here I found a Society truly alive, knit together in peace and love. The congregations were large both morning and evening, and as usual, deeply attentive. But a company of strolling players, who have at length found place here also, stole away the gay part of the hearers. - Poor Scotland ! Poor Aberdeen ! This only was wanting, to make them as completely irreligious as England."—*Wesley's Works*, vol. iv. page 350, &c.)

" Monday, May 7, 1770, We came to Montrose about noon. I had designed to preach there ; but found no notice had been given : however, I went down to the Green, and sung a hymn. People presently flocked from all parts ; and God gave me great freedom of speech, so that, I hope, we did not meet in vain.

At seven in the evening I preached at Arbroath (properly Aberbrothwick.) The whole town seems moved : the congregation was the largest I have seen since we left Inverness ; and the Society, though but of nine

months standing, is the largest in the kingdom next that of Aberdeen.”—(*Wesley's Works*, vol. iv. page 440, &c.)

“ Monday, April 20, 1772, I went on to Greenock, a sea-port town, twenty miles west of Glasgow. It is built very much like Plymouth Dock, and has a safe and spacious barbour. The trade and inhabitants, and consequently the houses, are increasing swiftly : and so is cursing, swearing, drunkenness, sabbath-breaking, and all manner of wickedness. Our room is about thrice as large as that of Glasgow ; but it would not nearly contain the congregation. I spoke exceedingly plain, and not without hope that we may see some fruit, even among this hard-hearted generation.

Tuesday 21, The house was very full in the morning : and they shewed an excellent spirit ; for, after I had spoken a few words on the head, every one stood up at the singing. In the afternoon I preached at Port Glasgow, a large town, two miles east of Greenock. Many gay people were there, careless enough ; but the greater part seemed to hear with understanding. In the evening I preached at Greenock, and God gave them a loud call, whether they will hear, or whether they will forbear.

Wednesday 22, About eight, I preached once more in the Mason's Lodge at Port Glasgow : the house was crowded greatly ; and, I suppose, all the gentry of the town were a part of the congregation. Resolving not to shoot over their heads, as I had done the day before,

I spoke strongly of death and judgment, heaven and hell. This they seemed to comprehend ; and there was no more laughing among them, or talking with each other, but all were quietly and deeply attentive.

In the evening, when I began at Glasgow, the congregation being but small, I chose a subject fit for experienced Christians ; but, soon after, a heap of fine, gay people came in ; yet I could not decently break off what I was about, though they gaped and stared abundantly : I could only give a short exhortation in the close, more suited to their capacity.

Thursday 23, Was the fast before the Lord's Supper. It was kept as a Sunday : no shops being open, or business done. Three ministers came to assist Mr Gillies, with whom I had much conversation : they all seemed to be pious as well as sensible men. As it rained in the evening, I preached in the Grammar-school, a large, commodious room. I know not that ever I spoke more plainly, nor, perhaps, with more effect. Friday 24, we had a large congregation at five, and many of the rich and gay among them. I was aware of them now, and they seemed to comprehend perfectly well, what it is to be *ashamed of the gospel of Christ*. I set out at seven : in the evening I preached at Edinburgh, on *My son, give me thy heart* ; and, after preaching in the morning, on Saturday 25, set out for the North.

I reached Perth in the evening, and sent to the Provost to desire the use of the Guildhall, in which I preached Sunday 26, in the morning, and (it being very

cold) in the evening. Afterwards I accepted of the Provost's invitation to lodge at his house ; and spent an agreeable evening, with him and three ministers, and concluded the day with solemn prayer.

Monday 27, I spent three or four hours in conversation with Dr. Oswald and Mr Fraser, two as pious and sensible ministers as any I know in Scotland. From Methven we went on to Dunkeld, once the capital of the Caledonian kingdom, now a small town, standing on the bank of the Tay, and at the foot of several rough high mountains. The air was sharp, yet the multitude of people constrained me to preach abroad ; and, I trust, not in vain : for great was the power of God in the midst of them. Tuesday 28, we walked through the duke of Athol's gardens, in which was one thing I never saw before, a summer-house in the middle of a green-house, by means of which one might in the depth of winter enjoy the warmth of May, and sit surrounded with greens and flowers on every side.

In the evening I preached once more at Perth, to a large and serious congregation : afterwards they did me an honour I never thought of ; presented me with the freedom of the city. The diploma ran thus :

“ Magistratum illustris ordo et honorandus senatorum cœtus inclytæ civitatis Perthensis, in debiti amoris et affectuum tesseram erga Johannem W—y, immunitatibus præfatæ civitatis ; Societatis etiam et fraternitatis ædilitiæ privilegiis donarunt

“ Aprilis die 28 anno Sal. 1772.”

I question whether any diploma from the city of London be more pompous, or expressed in better Latin.

Wednesday 29, I went on to Brechin, and preached in the Town-hall to a congregation of all sorts, Seceders, Glassites, Nonjurors, and what not? Oh! what excuse have ministers in Scotland for not declaring the whole counsel of God, where the bulk of the people not only endure, but love plain dealing?

Tuesday, May 5, In the evening I preached in the new house at Arbroath, (properly Aberbrothwick.) In this town there is a change indeed! It was wicked to a proverb: remarkable for sabbath-breaking, cursing, swearing, drunkenness, and a general contempt of religion. But it is not so now. Open wickedness disappears: no oaths are heard, no drunkenness seen in the streets: and many have not only ceased from evil, and learned to do well, but are witnesses of the inward kingdom of God, righteousness, peace, and joy in the Holy Ghost. Wednesday 6, the magistrates here also did me the honour of presenting me with the freedom of their corporation. I value it as a token of their respect, though I shall hardly make any farther use of it.

Thursday 7, I took Thomas Cherry away with me; but it was too late: he will hardly recover. Let all observe, (that no more preachers may murder themselves,) here is another martyr to *screaming*! We had a great congregation in the evening at Dundee, it being the fast-day, before the sacrament. Never in my life did I speak more plainly or closely: let God apply it as it

pleaseth him. Friday 8, I laboured to reconcile those who (according to the custom of the place) were vehemently contending about nothing. Saturday 9, I went to Edinburgh.

Monday 18, Dr. Hamilton brought with him Dr. Monro and Dr. Gregory. They satisfied me what my disorder was ; and told me, there was but one method of cure : perhaps but one *natural* one : but, I think, God has more than one method of healing either the soul or the body. In the evening, (the weather being still severe) I preached in the new house at Leith, to a lovely audience, on *Narrow is the way, that leadeth unto life*. Many were present again at five in the morning. How long have we toiled here almost in vain ! yet, I cannot but hope, God will at length have a people even in this place. Wednesday 20, I took my leave of Edinburgh in the morning, by strongly enforcing the apostle's exhortation, *Be careful for nothing, but in every thing make your requests known unto God, with thanksgiving.*"—(*Wesley's Works*, vol. v. p. 53, &c.)

" Thursday, May 12, 1774, I went in the stage-coach to Glasgow ; and on Friday and Saturday preached on the Old Green, to a people, the greatest part of whom *hear much, know every thing, and feel nothing*.

Sunday 15, My spirit was moved within me at the sermons I heard both morning and evening. They contained much truth, but were no more likely to awaken one soul, than an Italian opera. In the evening a multitude of people assembled on the Green, to whom I

earnestly applied these words, *Though I have all knowledge, though I have all faith, though I give all my goods to feed the poor, &c. and have not love, I am nothing.*

Wednesday, June 1, I went on to Edinburgh, and the next day examined the society, one by one. I was agreeably surprised. They have fairly profited since I was here last. Such a number of persons having sound christian experience I never found in this society before. I preached in the evening to a very elegant congregation, and yet with great enlargement of heart !"—(*Wesley's Works*, vol. v. p. 119, &c.)

" Wednesday, May 15, 1776, I preached at Dundee to nearly as large a congregation as that at Port Glasgow. Thursday 16, I attended an ordination at Arbroath. The service lasted about four hours : but it did not strike me. It was doubtless very grave : but, I thought, it was very dull.

Banff is one of the neatest and most elegant towns that I have seen in Scotland. It is pleasantly situated on the side of a hill, sloping from the sea, though close to it, so that it is sufficiently sheltered from the sharpest winds. The streets are straight and broad. I believe it may be esteemed the fifth, if not the fourth town in the kingdom. The county, quite from Banff to Keith, is the best peopled of any I have seen in Scotland. This is chiefly, if not entirely, owing to the late Earl of Findlater : he was indefatigable in doing good, took pains to procure industrious men from all parts, and to provide

such little settlements for them, as enabled them to live with comfort.

About noon I preached at the New Mills, nine miles from Banff, to a large congregation of plain, simple people. As we rode in the afternoon, the heat overcame me, so that I was weary and faint before we came to Keith : but I no sooner stood up in the market-place, than I forgot my weariness : such were the seriousness and attention of the whole congregation, though as numerous as that at Banff. Mr Gordon, the minister of the parish, invited me to supper, and told me, his kirk was at my service. A little society is formed here already, and is in a fair way of increasing : but they were just now in danger of losing their preaching-house, the owner being determined to sell it. I saw but one way to secure it for them, which was to buy it myself : so, (who would have thought it ?) I bought an estate consisting of two houses, a yard, a garden, with three acres of good land : but he told me flatly, “ Sir, I will take no less for it than sixteen pounds ten shillings, to be paid, part now, part at Michaelmas, and the residue next May.”

Here Mr Gordon shewed me a great curiosity. Near the top of the opposite hill, a new town is built, containing, I suppose, a hundred houses, which is a town of beggars. This, he informed me, was the professed, regular occupation of all the inhabitants. Early in spring they all go out, and spread themselves over the kingdom ; and in autumn they return, and do what is requisite for their wives and children.

Wednesday 22, The wind turning north, we stepped at once from June to January. About one I preached at Inverury to a plain, earnest, loving people; and before five came to Aberdeen.

(Dundee,) Sunday 26, I went to the new church, cheerful, lightsome, and admirably well finished: a young gentleman preached such a sermon, both for sense and language, as I never heard in North Britain before; and, I was informed, his life is as his preaching. At five we had an exceedingly large congregation; and the people of Dundee, in general, behave better at public worship than any in the kingdom, except the Methodists, and those at the Episcopal chapels: in all other kirks, the bulk of the people are bustling to and fro, before the minister has ended his prayer: in Dundee, all are quiet, and none stir at all, till he has pronounced the blessing.

Monday 27, I paid a visit to St. Andrew's, once the largest city in the kingdom. It was eight times as large as it is now, and a place of very great trade; but the sea rushing from the north-east, gradually destroyed the harbour and trade together; in consequence of which, whole streets that were, are now meadows and gardens. Three broad, straight, handsome streets remain, all pointing at the old cathedral, which by the ruins appears to have been above three hundred feet long, and proportionably broad and high; so that it seems to have exceeded York-Minster, and to have at least equalled any cathedral in England. Another church, afterwards used in its stead, bears date 1124. A steeple standing

near the cathedral, is thought to have stood thirteen hundred years.

What is left of St. Leonard's college is only a heap of ruins. Two colleges remain. One of them has a tolerable square, but all the windows are broken, like those of a brothel. We were informed the students do this before they leave the college. Where are their blessed governors in the mean time? Are they all fast asleep? The other college is a mean building, but has a handsome library newly erected. In the two colleges, we learned, were about seventy students, nearly the same number as at Old Aberdeen: those at New Aberdeen are not more numerous; neither those at Glasgow. In Edinburgh, I suppose, there are a hundred: so four universities contain three hundred and ten students: these all come to their several colleges in November, and return home in May: so they *may* study five months in the year, and lounge all the rest. Oh! where was the common sense of those who instituted such colleges! In the English colleges, every one *may* reside all the year, as all my pupils did: and I should have thought myself little better than a highwayman, if I had not lectured them every day in the year, but Sundays."—*Wesley's Works*, vol. v. p. 188, &c.)

"Wednesday, June 2, 1779, We went on to Arbroath, where was nearly as large a congregation as at Dundee, but nothing so serious; the poor Glassites here, pleading for a merely notional faith, greatly hinder either the beginning or the progress of any real work of God. Thursday 3, I preached at Aberdeen, to a peo-

ple that can *feel* as well as *hear*. Friday 4, I set out for Inverness, and about eight preached at Inverury, to a considerable number of plain, country people, just like those we see in Yorkshire. My spirit was much refreshed among them, observing several of them in tears. Before we came to Strathbogie, (now new-named Huntly,) Mr Brackenbury was much fatigued: so I desired him to go into the chaise, and rode forward to Keith.

Monday 7, I came to Grange-Green, near Forres, about twelve o'clock: but I found the house had changed its master since I was here before, nine years ago. Mr Grant, (who then lived here in his brother's house,) was now Sir Lodowick Grant, having succeeded to the title and estate of Sir Alexander, dying without issue: but his mind was not changed with his fortune; he received me with cordial affection, and insisted on my sending for Mrs. Smith and her little girl, whom I had left at Forres. We were all here as at home, in one of the most healthy and most pleasant situations in the kingdom; and I had the satisfaction to observe my daughter sensibly recovering her strength, almost every hour. In the evening all the family were called in to prayers, to whom I first expounded a portion of Scripture. Thus ended this comfortable day. So has God provided for us in a strange land.

Tuesday 8, I found another hearty welcome from Mr Dunbar, the minister of Nairn. A little after ten I preached in his kirk, which was full from end to end. I have seldom seen a Scotch congregation so sensibly af-

fect: indeed, it seemed that God smote the rocks, and brake the hearts of stone in pieces.

In the afternoon I reached Inverness, but found a new face of things there. Good Mr Mackenzie had been for some years removed to Abraham's bosom. Mr Fraser, his colleague, a pious man, of the old stamp, was likewise gone to rest. The three present ministers are of another kind; so that I have no more place in the kirk: and the wind and rain would not permit me to preach on the green: however, our house was large, though gloomy enough. Being now informed, (which I did not suspect before,) that the town was uncommonly given to drunkenness, I used the utmost plainness of speech, and, I believe, not without effect. I then spent some time with the society, increased from twelve to between fifty and sixty: many of these know in whom they have believed: and many are *going on to perfection*: so that all the pains which have been taken to stop the work of God here, have hitherto been in vain.

Saturday 12, About one, I preached at Inverury, to a larger congregation than before, and was again refreshed with the simplicity and earnestness of the plain country people. In the evening I preached at Aberdeen. Sunday 13, I spoke as closely as I could, both morning and evening, and made a pointed application to the hearts of all that were present. I am convinced this is the only way whereby we can do any good in Scotland. This very day I heard many excellent truths delivered in the kirk; but as there was no application, it was likely to do as much good as the singing of a lark. I

wonder the pious ministers in Scotland are not sensible of this. They cannot but see that no sinners are convinced of sin, none converted to God, by this way of preaching. How strange it is then, that neither reason nor experience teaches them to take a better way!"— (*Wesley's Works*, vol. v. p. 279, &c.)

" Friday, May 31, 1782, As I lodged with Lady Maxwell, at Saughton-hall, (a good old mansion-house three miles from Edinburgh,) she desired me to give a short discourse to a few of her poor neighbours. I did so, at four in the afternoon, on the story of Dives and Lazarus. About seven I preached in our house at Edinburgh, and fully delivered my own soul.

Saturday, June 1, I spent a little time with forty poor children, whom Lady Maxwell keeps at School. They are swiftly brought forward in reading and writing, and learn the principles of religion: but I observe in them all the *ambitiosa paupertas*: be they ever so poor, they must have a scrap of *finery*: many of them have not a shoe to their foot; but the girl in rags is not without her ruffles.

(Aberdeen,) The congregations were large both morning and evening, and many of them much alive to God. Friday 7, we received a pleasing account of the work of God in the north. The flame begins to kindle even at poor, dull Keith; but much more at a little town near Frasersburgh; and most of all at Newburgh, a small fishing town, fifteen miles from Aberdeen, where the

society swiftly increases ; and not only men and women, but a considerable number of children, are either re-joicing in God or panting after him.”—(*Wesley's Works*, vol. v. p. 363, &c.)

“ Wednesday, May 12, 1784, I dined once more at Sir Lodowick Grant's, whom, likewise, I scarcely expect to see any more. His lady is lately gone to rest, and he seems to be swiftly following her. A church being offered me at Elgin in the evening, I had a multitude of hearers, whom I strongly exhorted to *Seek the Lord while he may be found*. Thursday 13, we took a view of the poor remains of the once magnificent cathedral. By what ruins are left, the workmanship appears to have been exquisitely fine. What barbarians must they have been, who hastened the destruction of this beautiful pile, by taking the lead off the roof.

The church was again well filled in the evening, by those who seemed to *feel* much more than the night before. In consequence, the morning congregation was more than doubled, and deep attention sat on every face. I do not despair of good being done even here, provided the preachers would be sons of thunder.

Friday 14, We saw at a distance the Duke of Gordon's new house, six hundred and fifty feet in front. Well might the Indian ask, “ Are you *white* men no bigger than we *red* men ? Then why do you build such lofty houses ? ” The country between this and Banff is well cultivated, and extremely pleasant. About two I read prayers and preached in the Episcopal Chapel at

Banff, one of the neatest towns in the kingdom. About ten I preached in Lady Banff's dining-room at Forglen, to a very serious, though genteel congregation: and afterwards spent a most agreeable evening with the lovely family.

Sunday 16, I went to Newburgh, a small fishing town, fifteen miles north of Aberdeen. Here is at present, according to its bigness, the liveliest society in the kingdom. I preached in a kind of square, to a multitude of people; and the whole congregation appeared to be moved, and ready prepared for the Lord.

At two in the afternoon, Mr. Blake read prayers, and I preached in Trinity chapel. It was crowded with people of all denominations. I preached from I Cor. xiii. 1, 2, 3, in utter defiance of their common saying, "He is a good man, though he has bad tempers." Nay, if he has bad tempers, he is no more a good man, than the devil is a good angel. At five I preached in our own chapel, exceedingly crowded, on *The form and power of godliness*. I am now clear of these people, and can cheerfully commend them to God.

(Glasgow), Sunday, May 18, 1788, I preached at eleven on the parable of the sower; at half past two Psalm l. 23: and in the evening, on *Now abideth these three, faith, hope, love*. I subjoined a short account of Methodism; particularly insisting on the following circumstances. There is no other religious society under heaven, which requires nothing of men in order to their admission into it, but a desire to save their souls. Look all around you,

you cannot be admitted into the Church, or society of the Presbyterians, Anabaptists, Quakers, or any others, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion, but they *think* and *let think*. Neither do they impose any particular mode of worship, but you may continue to worship in your former manner, be it what it may. Now I do not know any other religious society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed since the age of the Apostles! Here is our glorifying. And a glorifying peculiar to us! What society shares it with us?"—(*Wesley's Works*, vol. vi. p. 153, &c.)

"Monday, May 23, 1790, We set out at four, and reached Forglen about noon: the face of the country is much changed for the better since I was here before. Agriculture increases on every side: so do manufactories, industry, and cleanliness.

But I found poor Lady B—, (one of the most amiable women in the kingdom) exceedingly ill, and I doubt whether she will be much better till she remove to her own country. I spent a very agreeable afternoon with the lovely family, and preached to a serious congregation in the evening. Tuesday 24, we returned to Aberdeen, and I took a solemn farewell of a crowded audience. If I should be permitted to see them again, well: if not, I have delivered my own soul."—(*Wesley's Works*, vol. vi. p. 229, &c.)

The following plain, sound, and pointed observations cannot be unseasonable in a country where the party terms are so frequently used, and so seldom understood:—

THE QUESTION.

WHAT IS AN ARMINIAN?

A N S W E R E D.

BY A LOVER OF FREE GRACE.

1. To say, "This man is an Arminian," has the same effect on many hearers, as to say, "This is a mad dog." It puts them into a fright at once: they run away from him with all speed and diligence: and will hardly stop, unless it be to throw a stone at the dreadful, mischievous animal.

2. The more unintelligible the word is, the better it answers the purpose. Those on whom it is fixed, know not what to do: Not understanding what it means, they cannot tell what defence to make, or how to clear themselves from the charge. And it is not easy to remove the prejudice, which others have imbibed, who know no more of it, than that it is "something *very* bad," if not "*all* that is very bad!"

3. To clear the meaning therefore of this ambiguous term, may be of use to many: To those who so freely pin this name upon others, that they may not say what

they do not understand : To those that hear them, that they may be no longer abused by men saying they know not what : And to those upon whom the name is fixed, that they may know how to answer for themselves.

4. It may be necessary to observe, first, that many confound Arminians with Arians. But this is entirely a different thing : the one has no resemblance to the other. An Arian is one who denies the God-head of Christ : We scarce need say, the supreme eternal God-head ; because there can be no God but the supreme eternal God, unless we will make two Gods, a great God, and a little one. Now, none have ever more strongly asserted the Godhead of Christ, than many of the (so called) Arminians have done ; yea, and do at this day. Arminianism therefore, (whatever it be) is totally different from Arianism.

5. The rise of the word was this, James Harmens, in Latin, Jacobus Arminius, was first one of the Ministers of Amsterdam, and afterwards Professor of Divinity at Leyden. He was educated at Geneva ; but in the year 1591, began to doubt of the principles which he had till then received. And being more and more convinced that they were wrong, when he was vested with the Professorship, he publicly taught what he believed of the truth, till in the year 1609, he died in peace. But a few years after his death, some zealous men, with the Prince of Orange at their head, furiously assaulted all that held, what were called, *his opinions*, and having procured them to be solemnly condemned, in the famous Synod of Dort, (not so numerous or learned,

but full as impartial as the Council, or Synod of Trent;) some were put to death, some banished, some imprisoned for life, all turned out of their employments, and made incapable of holding any office, either in church or state.

6. The errors charged upon these (usually termed Arminians) by their opponents, are five, 1. That they deny *Original Sin*. 2. That they deny *Justification by Faith*. 3. That they deny *Absolute Predestination*. 4. That they deny the grace of God to be *irresistible*; and, 5. That they affirm, a believer may *fall from grace*.

With regard to the two first of these charges, they plead, not guilty. They are entirely false. No man that ever lived, not John Calvin himself, ever asserted either Original Sin, or Justification by Faith, in more strong, more clear, and express terms, than Arminius has done. These two points therefore, are to be set out of the question: in these both parties agree. In this respect there is not an hair's breadth difference, between Mr Wesley, and Mr Whitfield.

7. But there is an undeniable difference between the Calvinists and Arminians, with regard to the three other questions. Here they divide: The former believe *Absolute*, the latter, only *Conditional Predestination*. The Calvinists hold, 1. God has absolutely decreed, from all eternity, to save such and such persons, and no others, and that Christ died for these, and none else. The Arminians hold, God has decreed from all eternity, touching all that have the written word, "He that be-

lieveth, shall be saved : he that believeth not, shall be condemned :” And in order to this, “ Christ died for all, all that were dead in trespasses and sins,” that is, for every child of Adam, since *in Adam all died*.

8. The Calvinists hold, Secondly, That, the saving grace of God is absolutely *irresistible* : That no man is any more able to resist it, than to resist the stroke of lightning. The Arminians hold, that, although there may be some moments wherein the grace of God acts irresistibly, yet in general, any man may resist, and that to his eternal ruin, the grace whereby it was the will of God he should have been eternally saved.

9. The Calvinists hold, Thirdly, That, a true believer in Christ, cannot possibly fall from grace. The Arminians hold, That, a true believer may “ make shipwreck of faith and a good conscience :” That he may fall, not only *foully*, but *finally*, so as to perish for ever.

10. Indeed the two latter points, Irresistible Grace, and Infallible Perseverance, are the natural consequence of the former, of the unconditional decree. For, if God has eternally and absolutely decreed to save such and such persons, it follows, both, that they cannot resist his saving grace, (else they might miss of salvation ;) and that they cannot finally fall from that grace which they cannot resist. So that, in effect, the three questions come into one, “ is Predestination Absolute or Conditional ?” The Arminians believe it is Conditional : the Calvinists, that it is Absolute.

11. Away then with all ambiguity: Away with all expressions which only puzzle the cause. Let honest men speak out, and not play with hard words, which they do not understand: And how can any man know what Arminius held, who has never read one page of his writings? Let no man bawl against Arminians, till he knows what the term means. And then he will know that Arminians and Calvinists are just upon a level. And Arminians have as much right to be angry at Calvinists, as Calvinists have to be angry at Arminians. John Calvin was a pious, learned, sensible man: and so was James Harmens. Many Calvinists are pious, learned, sensible men: and so are many Arminians. Only the former hold Absolute Predestination, the latter, Conditional.

12. One word more. Is it not the duty of every Arminian Preacher, first, never in public or in private to use the word *Calvinist* as a term of reproach; seeing it is neither better nor worse than *calling names*? A practice no more consistent with good sense, or good manners, than it is with Christianity. Secondly, To do all that in him lies, to prevent his hearers from doing it, by shewing them the sin and folly of it? And is it not equally the duty of every Calvinist Preacher, first, never in public or in private, in preaching, or in conversation, to use the word *Arminian* as a term of reproach? Secondly, to do all that in him lies, to prevent his hearers from doing it, by shewing them the sin and folly thereof; and that the more earnestly and diligently, if they have been accustomed to do it, perhaps encouraged therein by his own example?

I cannot conclude this pamphlet better, than by a quotation from the minutes of the Conference, held in London, in 1779—

Q. What can be done to revive the work in Scotland?

A. 1. Preach abroad as much as possible. 2. Try every Town and Village. 3. Visit every member of every society at home. 4. Let the Preachers at Dundee and Arbroath never stay at one place more than a week at a time. 5. Let each of them once a quarter visit Perth and Dunkeld.

B O O K S

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